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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

VOL. XIII.—NO. 29. BOSTON, SATURDAY, JULY 19, 1834. WHOLE NO. 674.

IN EXCHANGE
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MISCELLANEOUS.

PROFESSOR PALFREY'S SERMONS.

A volume of sermons by Professor Palfrey has recently been published in this city by Mr Bowen, "On Duties belonging to some of the Conditions and Relations of Private Life." The sermons are on the following subjects. "Importance of Religion to the young." "Duties of the Young." "Duties of the Aged"—of the "Afflicted—the Sick—the Poor—the Rich—of Friends." "Domestic Unity"—"Duties of Husbands and Wives—of Parents—of Children—of Brothers and Sisters—of Masters and Servants."

The titles of the sermons show that they are practical. They are indeed eminently so; and well adapted to accomplish their intended purposes—to promote the Christian virtue and happiness of those who peruse them We quote a few passages from the sermon on "Domestic Unity," from the first verse of Psalm cxxxiii.

"Behold, how good and how pleasant it is, for brethren to dwell together in unity."

He begins by the remark that the text expresses the happiness of a household, united in the bond of mutual affection;—and that it cannot be necessary to define this sentiment of domestic affection, since there is no prominent characteristic to distinguish it from other forms of friendship in its nature or expressions.

It is the friendship which is mutually entertained by members of the same family, prompting them to rejoice in, and advance, each other's welfare. It is the principle of generous sentiment and action, which is continually manifested in the intercourse of the watchful parent and dutiful child; the affectionate brother and sister, husband and wife; the faithful domestic and considerate master. It is the spirit of that household, where each member is jealous for the reputation, and careful of the comfort, happy in the success, and grieved at the disappointments of the rest; where each has advice, aid or encouragement, as the case may be, at the command of each; where protection is studiously extended on the one side, and gratitude cordially cherished on the other. It is the spirit of that home, which in thought we are continually revisiting, however far away from it we may be called in providence to wander; where we are sure of a fond remembrance in our absence, and a joyful welcome at our return.

He proceeds to say that the domestic affection is to be proved by something more than a readiness to perform services, or even to encounter sacrifices. Many whose sincere attachment to the inmates of their homes is beyond dispute, are continually, by some negligence of deportment or irregularity of temper, causing uneasiness to the objects of their regard.

In proportion as we love our friends, it certainly imports us to be watchful not to make a contrary appearance. It is not our services for which they often have occasion, but for those evidences of good will which have no other value, and for which occasion is perpetually occurring. By a delicate affection, a harsh tone or a clouded countenance is felt like a wound; and cheerful looks, kind words, and obliging actions are certainly not too great a price to pay for an attachment which we value. Even if it should cost us some self-restraint, there is motive enough, one would think, to induce us to practice it.

Upon the reasonableness of cultivating this spirit of domestic unity, he remarks;—

Next to a quiet conscience, a quiet home is the principal and most secure resource of every man's happiness. It is that, without which other favorable circumstances of external condition are able to confer a very superficial pleasure, and which many of them may well be dispensed with. Far 'better is a dinner of herbs where love is, than a stalled ox and hatred therewith." It is little even to be the wonder and envy of the crowd, if we know that, when we retire from it, it must be to meet caprice, suspicion and reserve; and the tasks that await us abroad are not hard to be borne, if we are assured that a true sympathy follows us to our toils, and that affectionate assiduities will cheer our fatigue, and an affectionate pride and joy congratulate our success. Let no man ever willingly think of a happiness, distinct from the happiness of his home. The gayest must have their languid, sick, and solitary hours. The busiest must often relax their labor, and there must be some retreat for them, where they may seek refreshment from their cares, and collect the spirits that disappointments so frequently depress. He who would secure to himself one place of retirement from the difficulties and solicitudes that certainly await him, and the injustice that probably may, must find it in an affectionate home. And in proportion as we feel our dependence upon it for our own happiness, we ought to feel our obligation to make it happy to others. Do we think that we ought to find there a contrast to the indifference or opposition to which we are liable elsewhere? Let us be careful to exhibit there ourselves the amiable dispositions, of which we expect to experience the benefit. Do we own that the least evidence of domestic good-will is important to us? Let us habituate ourselves to the exercise of a watchful, considerate and ready kindness.

The consideration that on domestic unity depends domestic quiet, is not only one of great weight in itself, but it assumes a high religious importance, when we consider that home is the nursary of every man's religious sentiments. We go out into life to act upon our principles, but it is at our homes chiefly that they are imbibed and cultivated. The world besets us with temptations; and though we by no means leave all behind, when we retire within the domestic circle, we yet escape from many of the most threatening. The world presses us with cares, occupies us with novelties, disturbs us with its follies, and deceives us with its show. If anywhere we can find calmness and leisure for religious self-discipline, it must be at our homes; and if even there our minds cannot be collected and placid, if there too anxieties must possess, and opposition weary us, if there too the conflict with the spirit of discontent must still be carried on, our task is tenfold arduous. It is at our homes, if anywhere, that we read, meditate and pray; and it is not the least blessed power of a quiet and affectionate home that it favors these offices of devotion. He is truly to be pitied, not only for the discomfort which he suffers, but for the cloud which is brought over his religious prospects, who finds the influences of his fireside uncongenial with the exercises of his closet, who does not find that spirit excited in communion with his family, which he desires to carry to communion with his God.

As it is in the retirement of a peaceful home that all our christian principles and affections must be fixed, so, once more, it is there peculiarly that our benevolent sentiments must first take root, and receive their most important culture. The domestic affections are the most spontaneous of all. It is in the family circle that the attraction of kind dispositions is first revealed to us; that we first become acquainted with the satisfaction that is derived from loving and serving others, and acquire a relish for it; and it is not to be supposed that the heart, in which the affections of kindred are cold and feeble, should glow with a more comprehensive charity. We cultivate the benevolent temper by cultivating the habit of attention to the welfare of others; and this habit, like every other, needs to be kept alive by constant exercise, no less in small things than in great. To exist at all, then, it needs to be continually cherished, where most of our time is passed, at our homes; and when it exists in such vigor, as to cause us to be scrupulously watchful there, to communicate pleasure and avoid giving pain, on the most common and trifling occasions, as well as the more important and rare, we have then been through that discipline of mind, which fits us for a more enlarged benevolence; we have a right estimation and true taste for the better feelings of our nature; our hearts are attuned to sympathy with all our kind.

TEST OF CHRISTIAN CHARACTER.

We gave a brief extract, recently, from Dr Eaton's Sermon on the "Test of Christian Character." We quote from it now more at large. Immediately following the introductory remarks he says.

It being difficult, by reason of weakness and imperfections, and encompassing temptations, to lead the virtuous and holy life, mankind have been inclined to make religion consist in something else. This was the case with the Jews; they placed religion in tithing mint, anise and cummin, observing the mere ceremonies of the law of Moses, because easier than to practice judgment, mercy and faith.

Our Saviour has made *the life, the test and the standard* of character; "by their fruits shall ye know them." But this is not now made the principal test; little regard is paid to this rule at the present day. A judgment is not formed of men from their manner of life. In respect to great transgressors—notorious offenders, the public voice condemns them, and the punishments they may receive are considered the decisive proofs of the demerits of their characters. That charity which hopeth all things, hath nothing to hope for them or from them. Still in relation to the great mass of mankind, their manner of life is not the principal and grand criterion by which an opinion is formed of their character. Our Saviour has taught us that men are not only to be known, but are to be judged on the last great day according to their characters, their works. Agreeable to his rule, the best life will prove the best man. But a different standard has been substituted by some denominations of professed christians. Every sect has its peculiarities, and these peculiarities may be essential in forming character.

Dr Eaton proceeds in the discourse to vindicate and support the doctrine that 'the life is the best index and evidense of character.' And for this he refers to the Saviour as the highest authority. "Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father who is in Heaven." "The tree is known by its fruits."

In noticing some of the false rules which have been substituted for that of the Saviour, he says;—

The practice of them has been pernicious, for it has destroyed charity. If we judge of men by their fruits, how does it enlarge the mind, and weaken sectarian prejudices; for among all sects we do witness some noble examples of virtue and moral goodness; whereas, by adopting a different rule, and judging of others by their belief, each party in its own opinion, monopolizes all religion. Yet many do judge of themselves and others by their professed sentiments. These are too often made a standard of the christian character. How highly do many value themselves on their speculative faith! If they err in other things, they are certain that their creed is right. On this they make no small dependance to commend them to God. Assuming to themselves infallibility, (as we all are too much inclined to do) they give to those the name of christian, who embrace what they themselves believe to be the right faith, but withhold it from those who refuse to subscribe to their dogmas. Charity is freely extended to those who believe as they believe. If they harmonize with them in the expression of their sentiments, and their lives are merely decent, they are in full charity with them. But they cannot have charity for those who do not arrive at the same results in inquiries after the truth, to which they attain, let those whom they reject be ever so fruitful in works of righteousness. They do not judge of others by their lives—*by their fruits, but by their belief.* Their language and conduct are, "believe as I believe, I greet you as a brother; but dissent from me, whatever fruits of righteousness you may produce,—whatever of the meekness, gentleness and benevolence of Christ you may possess, we will have with you no Christian fellowship." In this age of division it is not goodness of heart and purity of life which most commonly form the line of separation between those who are received as good men, or rejected as bad; but it is speculative faith. In the balance in which characters are weighed, the creed in the head, and not grace in the heart, turns the scales.

The Jews and Samaritans, although they worshipped the same God, had no intercourse, communication or fellowship. The Jews had no dealings with the Samaritans. An inveterate religious prejudice existed between them. The Jews were self-righteous, entertaining the most exalted opinion of their own sanctity. The Samaritans were regarded by them as the vilest of men, as is evident from this circumstance: the Jews to give vent to the malignity of their feelings toward our Saviour, unable to use a stronger term of reproach, called him a Samaritan. "Say we not well, that thou art a Samaritan, and hast a devil?" Because the Samaritans did not believe just as the Jews believed, and worship on the same spot on which the Jews worshipped, there was no charity for them. Our Saviour to express his utter disapprobation of this narrow and contracted spirit, —to do away with this prejudice, put forth the parable of the Good Samaritan.

In evidence that this narrow and exclusive spirit does not belong to the religion of Christ, I will refer you to the example of Cornelius. He was a pious and devout man, but was not a Jew; he was a Gentile, *and the Jews had no dealings with the Gentiles.* Still he was a man of prayer, worshipping the true God, but ignorant of the Saviour. He did not however embrace the Jewish faith, and they had therefore no charity for the Gospel, for in every nation, he that feareth God, and worketh righteousness is accepted of him.

MR FROTHINGHAM'S SERMON ON THE DEATH OF GEN. LAFAYETTE.

This Sermon was preached June 29th in the first church in this city. The text is from Ecclesiasticus xlviii. 12, as follows.

"Elias it was, who was carried up in a whirlwind; and Eliseus was filled with his spirit. Whilst he lived, he was not moved with the presence of any prince, neither could any bring him into subjection."

As but few of our readers will see this discourse, we quote for their gratification, a few of its many beautiful passages.

If it were only a political leader, a great military commander, a national friend and benefactor, an illustrious man,—according to any of the vulgar patterns of fame,—that has at length gone the way, where the meanest must follow, where the most different conditions are made equal, and there is no place for rank and pride; his memory would hardly be a fitting subject to mix with the services of the Lord's house. If it were some mere man of the people, some man of the times, some creature of splendid accident, that claimed to be made mention of, here is not the place where such a claim would be regarded. If the feeling, that now pervades this community to its furthest borders, were a party feeling; if the tribute, that is now paying to his name from the freemen of all nations, were a tribute to station and chance, to talents or historical renoun, and not to character, to a pure and noble desert; if the voice of praises and regrets, that is lifted on every side of us, were only a popular acclamation for some trainsient benefit, or an unmeaning echo of what it has become customary for half a century to repeat; the pulpit at least might well be silent. But the circumstances are altogether otherwise; and the preacher may be more than excused if he is not silent, however inadequate to the occasion his words may be, and however lost and forgotten among worthier expressions of eulogy.

The man of whom I am to speak, and whom no one needs name, was perhaps even more remarkable by his conduct and personal qualities, than by all the various situations of his eventful life. At the top of fortune and power and favor, never elated; in the depths of disappointment and hopeless afflictions, never stooping or depressed; amidst the most magnificent temptations, never beguiled; amidst the wildest disorders, never discomposed; amidst the most difficult and delicate conjectures, never at a loss; amidst the sharpest perils, never afraid;—he was true to himself and his principles, though the most agitating succession of changes that ever swept over the world. And therefore it is, and not because he stood on an eminence, and not for any advantages which he might have but chanced to bestow, that we may make mention of him in our holy places and the offices of devotion.

There is something very instructive, as well as affecting, in the sensation which the account of his death has recently produced among this people. He was a foreigner; of a different speech from ourselves, and dwelling in a distant home. He was an old man. He had passed far beyond the limit that is usually assigned to mortal life, and might seem to have lived long enough for any active service, having little else left to do but to die. He was not contributing, nor ever did contribute, by any peculiar intellectual ability, to the delight or instruction of mankind. He was a plain and a private man; divested by his own act of every title but that of a moral nobility, and deprived by an ungrateful government of all authority but that of a moral influence and command. It is for the sake of his virtues, that his departure is bewailed as a misfortune; and his long-delayed assumption to a better glory than that of earth's empire and man's applause has come upon us as a prematureness and a surprise; and his "bones flourish out of their place"; and his remembrance is precious. When you have seen young faces saddened and old eyes wet at the tidings of his decease, you knew that it was from the thought of his worth. When you hear the expressions of the general sorrow, you cannot fail to recognise in them testimonies of homage to a generous, constant, elevated soul.

The personal qualities, you will readily believe, must have been in several respects remarkable of one, who, without ostentation,—nay, declining and despising all the parade that vain men covet,—has made himself memorable, the world over, as a champion and pleader, a confessor and a faithful example, wherever the injurious were to be restrained, or the unfortunate helped, or the oppressed delivered. "Elias it was, who was carried up in a whirlwind; and Eliseus was filled with his spirit; whilst he lived he was not moved with the presence of any prince, neither could any bring him into subjection." The text fitly describes him, in some of the leading traits of his steady and lofty mind. He never swerved from his principles; never temporized with the weak, nor gave way before the strong. None ever held his integrity faster than he, through all good and evil repute. He was inflexibly consistent; and this, which is a rare merit under any circumstances, becomes the more remarkable, when it is displayed as his was amidst troubled and disjointed times, when the world was maddening in a tumult of changes, and the wise were distracted, and the wicked ruled, and the firm were divided with perplexity and fear. He stood to his purposes with an unshaken constancy, and permitted nothing on earth to feel itself his master. His courage towered up above the most frightful emergencies, and his self-possession abode the proof, when others were losing their reason. He refused ever to despair of a cause that he had once believed to be good. He refused to withdraw his hand from its most unrequitted and ill-requitted toils, from its sternest perils and dearest sacrifices. It was nothing to him where he stood, so that he stood for the right. He made no compromises with rabble or emperor. The violence of the low could neither intimidate his resolution nor wear out his patience, while the will of the earth's mightiest and proudest ones could not imagine for a moment that it had the right or the power to dictate to his.

He has at length gone where there is no more disappointment, and where his faithful works will faithfully follow him. We will not wish that he had remained for further trials. We cannot bear to think of his furnishing opportunities for cavil, to those who do not revere and cannot understand him, by any falterings that might possibly have crept along with his old age,—by any clouding of his clear judgment, any declension of his well-used strength. Let him pass upward in peace to the King of kings and the Lord of lords, by the signs of whose "presence" he was always "moved," and to whose holy Providence he brought himself cheerfully "into subjection."

No; we will not desire him back. He has done enough; endured enough; enjoyed enough. It is time that he was translated. But we will write up his name as on a banner. We will plead that his memory may be sacredly appreciated and never forgotten.

DOCTRINAL.

CALVINISM—ITS DOCTRINES AND SPIRIT.

This is the title of a series of remarks in the Pioneer. We give extracts from the articles, and shall continue these extracts in another paper.

I am sensible that on no subject is a person more liable to the charge of misrepresenting the opinions of his fellowmen, than on that on which I have now undertaken to write. The doctrines of Calvinism, when stripped of the technical and prevalent phraseology in which they are propounded by creeds, when distinctly apprehended by the mind, stand in so broad and obvious a contrast with the dictates of common sense, and are so revolting to the spontaneous feelings of our nature, that the reader is apt to think that no one could ever have really and seriously set them forth, but that theological prejudice and rancour had ascribed fictions of its own imagination to one who would indignantly reject as calumnies the opinions ascribed to him.

With some who term themselves Calvinists, but are in fact far from entertaining the same opinions as Calvin, this impression is strengthened by the feeling, that the descriptions of the Reformer are, in important respects, dissimilar from what they know and feel they themselves entertain. In no day more than the present, is this last circumstance likely to mislead a reader, or prejudice a writer. Calvinism is no longer what it was; except amongst a small and a comparatively ignorant part of our population it stands the name of a shadow—it stands in articles and creeds, by profession more than by principle. Some of my readers may have partaken of the improved spirit of the age, and while they designate themselves Calvinists, repudiate the most objectionable articles of the Calvinistic creed. If such persons should, in the sequel, feel a discrepancy between my statements and their principles, let them remember the remarks I have now premised; let them rest assured, that I am incapable of making a wilful misrepresentation of the tenets of any one, and also let them be apprised that I know whereof I affirm. I shall state the true and only doctrines of Calvin on those points to which I shall advert; and if these statements differ from their principles, let them consider if it is not desirable, that as they have known not the opinions, they should also lay aside the name of Calvinism. In order to be certain that what I state are the genuine principles of Calvin, I shall set forth his doctrine as to the great subjects of human interest, in his own words—taken mostly from one of his most celebrated productions, the Institutes of Religion.

Let us advert to the doctrines which the Genevese Reformer taught. Man was originally created good and pure; but acting contrary to the commands of God, in eating the forbidden fruit, Adam fell. With him fell all his posterity. By disobedience Adam vitiated his nature, and every descendant from this impure source is born infected with the contagion of sin; and even before we behold the light of life, we are in the sight of God defiled and polluted. There was in Adam such a spring of corruption, that it is transfused from parents to children in a perpetual stream; and therefore infants, as they bring, in their depraved nature, their condemnation into the world with them, are rendered obnoxious to punishment. The whole of the nature of man is, as it were, a seed of sin; and therefore cannot but be odious and abominable to God. This depravity never ceases in us, but is perpetually producing new fruits, like the emission of flame and sparks from a heated furnace, or the streams of water from a never-failing spring. Man is of himself nothing else but a concupiscence; he is so totally overwhelmed, as with a deluge, that no part is free from sin. He has lost the freedom of his will—nothing good can he choose; the whole man is subject to the dominion of sin. Every soul is subject to the monstrous vices mentioned by the Apostle. Their feet are swift to shed blood; their hands are polluted with rapine and murder, their throats are like open sepulchres, their tongues are deceitful, their lips are envenomed; their works are useless, iniquitous, corrupt, and deadly; their souls are estranged from God; the inmost recesses of their hearts are full of perversity; their eyes are insidiously employed, their minds are elated with insolence; in a word, all their powers are prepared for the commission of atrocious and innumerable crimes. If the Lord should suffer the human passions to go all the lengths to which they are inclined, there is no furious beast that would be agitated with such ungovernable rage—there is no river, though ever so rapid and violent, that would overflow its boundaries with such impetuosity. In his elect, the Lord heals these maladies—in others, he restrains them only to prevent their ebullitions, so far as he sees it to be necessary for the preservation of the universe. The will of man is so bound by the slavery of sin, that it cannot excite itself, much less devote itself in any thing good; and is therefore necessarily drawn or led to evil. But the cause of the contagion—which prevents even an aspiration after that which is good—is not in the substance of the body, or of the soul, but because it was ordained that the gifts which God conferred on the first man, should be by him preserved or lost for himself and for all his posterity. But the same end awaits not all men. They are not all created with a similar destiny: but God adopts some to the hope of life, and adjudges others to eternal death—eternal life is preordained for these, and eternal damnation for those. As, therefore, every man is created for one or other of these ends, we say he is predestinated either to life or to death. In a word, we assert, that by an eternal and immutable counsel, God hath once for all determined, both whom he would admit to salvation, and whom he would condemn to destruction. We affirm, that this counsel, as far as it concerns the elect, is founded on his gratuitous mercy, totally irrespective of human merit; but that to those whom he devotes to condemnation, the gate of life is closed by a just and irreprehensible but incomprehensible judgment. As God seals his elect by vocation and justification, so by excluding the reprobate from the knowledge of his name and the sanctification of his spirit, he affords an indication of the judgment that awaits them. Many, indeed, as if they wished to avert odium from God, admit election in such a way as to deny that any one is reprobated. But this is puerile and absurd, because election could not exist without being opposed to reprobation. The elect, then, are called of God, and will partake of eternal happiness—the reprobate will suffer the pains of hell forever. But all that hear the Gospel, are not effectually called of the Holy Spirit, and all cannot in consequence taste eternal felicity; so that, there are some of the visible church who are not elected to eternal life—still more, those who have never heard the Gospel, know not Jesus Christ, and believe not in him, cannot be saved. All the reprobate, then, will suffer from the indignation of God, which is like a most violent flame that devours and consumes all that it touches. All the creation so subserves the execution of his judgment, that those to whom the Lord will manifest his wrath, will find the heaven, the earth, the sea, the animals, and all that exists, inflamed as it were with dire indignation against them, and all armed for their destruction. They feel no repose, but are harassed and agitated with a

dreadful tempest—feel themselves torn asunder by an angry God, and transfixed and penetrated by mortal stings—are terrified at the thunderbolts of God, and broken by the weight of his hand, so that to sink into any gulf or abyss would be more tolerable than to endure for a moment these terrors.

Such, in his own words, gathered from his writings and connected together, are the sentiments of Calvin on the past, present and future destiny of man.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

INFLUENCE OF CIRCUMSTANCES.

The question is often asked—How far is a man to be considered as the creature of circumstances? The very statement of the question implies, and, if I mistake not, it is always conceded, that, to a certain indefinite extent, we are creatures of circumstances. The plea of unfavorable circumstances and influences is admitted in extenuation of the faults of some; and the existence of favorable circumstances and influences is urged as an aggravation of the faults of others. But man also possesses active powers as well as mere capabilities of receiving impressions. The mind is indeed acted upon by the external world; but it may as certainly react in return. 'There is a spirit in man, and the inspiration of the Almighty has given him understanding.' He may know what he ought to do; and his power of doing is probably in exact correspondence with his power of knowing. The practical scriptural rule, which is here applicable, is plain and definite. *It is required of a man according to that which he hath, and not according to that which he hath not.* Let us not lean so entirely upon the latter part of this rule as to forget the obligations of the former part—for it is, and ever will be, required of a man *according to that which he hath.*

The celebrated Dutch physician, Boerhaave, was as eminent as a philanthropist and a christian, as he was for his professional skill. I have been told that it is somewhere recorded of him that he was once present at the execution of a criminal, who, in his dying address, traced his career of crime and his ignominious fate to the neglects and faults of his mother, particularly her encouragement of his boyish thefts, and her total neglect to impress upon his mind the importance of observing the Sabbath and paying a sacred regard to sacred things. Hence, the dying malefactor, while he acknowledged the justice of his doom, took occasion to warn parents to instruct their children better, and especially by their own example. Boerhaave departed from the scene and retired to his study, communing with himself as follows: 'This man is called a great sinner, and is hanged, and is said to deserve his fate. I am called a good man and a Christian. But how different were the circumstances under which we were trained up and brought upon the stage of human action. He has given us, on the gallows, his recollections of *his* mother. But the earliest recollections, which I have of *my* mother, are, that she taught me to bend my knees in prayer while she knelt beside me and offered up fervent petitions for my future welfare—especially that I might be a child of God—*that my soul might be in health and prosper.* Had that man's mother been mine, and mine his, might not I have been executed for some great crime today, and he retired from witnessing the scene, reflecting upon it as I do now? What have I, then, which I have not received? What am I that I should glory in that which I have only *received*, but not *obtained?*"

I say, I have been told that it is somewhere recorded to this effect of the eminent philanthropist and *beloved physician*, whom I have named above. Some of his reflections on the occasion cited were certainly good. I am not prepared at present to say that any of them could have been better. But I have been led by the narrative to some reflections of my own which I wish to state expressly as well for the good which I am sure they ought to do to myself, as for the benefit which they may perhaps confer upon the thoughtful reader.

1. How unspeakably thankful we ought to be to God for our early and continued advantages, in this age of light, this land of liberty, this favored retreat of all good influences, in which we drew our first breath, and in which we have past our days. Next to God, how great is our debt of gratitude to our tender, watchful and pious parents, to all who have taught and admonished us, and to the many who have walked before us, in the light of a christian example, and, having fallen asleep in Jesus, have entered into their rest.

2. How great are our obligations, our responsibilities. What motives urge us to virtuous, holy, energetic action. To us much has been given. Of us much is, and will be required. It is required of us that we bring forth much fruit—much good fruit; that we learn the moral and spiritual purposes of our existence, aim at high excellence, and do much to promote the well-being of man. On the other hand, it will be exceedingly difficult to find an adequate excuse for our bad fruits, our evil doings, and our neglects. Are not habitual sinners, in this age and country, whether theirs be sins of commission or omission, like those of whom the Saviour said—'This is your condemnation, that light has come into the world, but ye have loved darkness rather than light, because your deeds are evil.'

3. How humble we should be in view of our poor attainments, under such superior advantages. How certain it is that we should each esteem other better than ourselves. What obligations also to exercise that charity which kindly furnishes and applies all the apology which can be found, in adverse circumstances, for those who have erred and strayed from the 'right way.' How anxiously and incessantly we should labor to reform them, and bring them back, instead of dealing in harsh denunciations and condemnations, which can do them no good, nor do good to any, and which will certainly do ourselves harm, if we indulge in them.

4. How important the parental relation, how imperious parental duty, how deeply and lastingly influential parental example, how solemn and never to be trifled with parental responsibilities. How important that we, who have received so much from our parents, should trasnmit the inheritance, *with improvements*, to our children. How desirable that Christian parents should, at *this* time, seriously, solemnly consider and endeavor to know their duties. How desirable that they should uniformly endeavor to discharge them, in the fear of God, and as accountable to Him.

Again,—What are we to think of those misbelieving and atheistical parents, who, at such a time as this, teach their children, by precept and example, to *say there is no God;* and who endeavor to stifle and destroy the operation of the religious principle in their breasts? What are such parents thinking of themselves? What are they doing? Are they not preparing a rod for themselves, placing it in their children's hands, and virtually teaching them to use it without mercy or natural affection? Are they not doing what they can to train up their children not only to be pests of society, but even *murderers of fathers and murderers of mothers?* With all the injury they are doing to society, are they not injuring themselves and their children still more? How much they are to be pitied for their fearful delusions. The common malefactor, be he never so much depraved, does but a limited injury to society, he is more easily detected and managed, and he knows so well what he is doing, that commonly he does not attempt to excuse himself, when he is detected. But the busy proselyting atheist poisons the fountains of human virtue and felicity; and, alas, poor man, he knows not what he does. How much he is, above all men, to be commiserated! If he becomes a bold blasphemer he must be sharply reproved. Perhaps it may be necessary or expedient so far to interpose as to restrain the outward manifestations of the perturbed and depraved spirit which is rankling within him. In every instance he is to be pitied and prayed for. We must never cease to pray for him, and endeavor, by all means, to enlighten, and convince, and purify, and save him. But we need not greatly fear him. We need not fear much the utmost which he can do. God's truth is founded upon an immovable rock. It is itself a rock immovable. 'God loves his truth more than we *can* love it.' Let us do our duty in sustaining it, and undoubtedly God will furnish such means and instruments, and give them such efficiency, that it will be sustained. R.

FOR THE CHRISTIAN REGISTER.

REV. MR BROWNSON'S ADDRESS.

We conclude our extracts from the unpublished address of Rev. O. A. Brownson delivered before the "Young men's Bible society" in Boston, at its anniversary, April 20th, 1834.

It is not for man, weak and changing man, to scorn the aids and consolations of religion. It is not in the nature of things for spirit to be satisfied with matter, for the immortal mind to be contented with mere physical objects—with mere dust. The soul asks a good peculiarly its own, associates with whom it can sympathize, and aims at pleasures congenial with its own spirituality.

We may toil for wealth, fill our store houses with rich merchandize and our coffers with gold, and the wants of the soul may remain. The spiritual man, poor and desolate, may wither away beneath the embroidered garment and in the midst of the glittering retinue. We may ask for fame, court this one's caprice, be deaf to that one's scorn, while rising to the honors of state; we may see our names in each gazette, hear them eulogised by the orator or sung by the bard, but, after the intoxication of the moment has subsided what is all this to the heart? There may be still a solitude within, a wilderness of the soul, dark and dreary, and notwithstanding all that wealth, that fame, that pleasure can give we look eagerly round for something to sustain the spirit, to enable it to pursue its journey with courage and hope or to repose for a moment on the few sunny spots which may lie in life's pathway.

Strike from your minds the idea of God, separate in your thoughts, this world from its Author, from the Father and the Fulness of Spirit, and the universe will seem to vanish, its beauty and glory will fade away and its magnitude dwindle down into nothingness. You will feel alone, alone, with an endless blank around you. Every thing to the sickened soul will be too little to be seen, or vague, indistinct as the traces of a forgotten dream. * * * * * *

O, how different is it to him who believes in God! To him, who believes in God, who draws near to his Father, who feels the Divinity within him, who reads earth by the light of heaven reflected from the Bible, this world is no longer dull, sens less matter. It lives, it breathes, it speaks to him with a living voice that cheers and gladdens his heart. To him it shadows forth the eternal Father in whose wisdom, simple sublimity, unchanging love and unbounded goodness, he finds ample room to expatiate forever with expanding thought, increasing strength, admiration, love and joy. * * * * * *

O say not religion is not needed. Mark that old man, on whose head have lighted the frosts of four-score winters. The companion that long shared his joys and divided his sorrows has gone; his children, one by one, have gone down to the tomb. There he stands, by the new made grave of his last, his youngest, alone like an aged oak upon some barren heath, scathed by the lightnings of heaven, with its branches broken off and mouldering at its feet. Lone and withered he casts a look upward, light breaks upon his grief-worn features, his heart is full: "*No, they are not gone forever.* My wife, my children, I shall meet you again." O would you take away that book whence the old man derives that hope?

Go to that obscure dwelling where poverty seems to have erected her throne. Mark that half-famished mother giving her last morsel of bread to her starving children. What is it that can make amends for that neglect she endures, or "chase the world's ungenerous scorn away?" Ah, it is that her thoughts stray beyond this earth. She appeals from this cold, unfeeling world, to another and a better world. She sees her afflictions here, opening into a world of joy; and as she sees her dear loved little one drop piecemeal into the grave, she sees its young spirit, escaping from a world of pain and sorrow, to rise in glory, and to shine forth a bright angel in the kingdom of heaven forever and ever. O who would not carry to the poor the book that gives this consoling hope, this last solace of the wretched, that when the world abandons them and want chills them, they may read the precious words which go beyond the world and reveal a region where all wrongs shall be righted, and all wants be satisfied.

You see that mother pale and wan with watching, bending over the faded form of her child. She marks its failing pulse, its closing eyes,—hears its throat rattle, its last gasp—it dies. The terrible truth rushes upon the mother's heart, but, while she exclaims, "My child, O my child, would to Heaven I had died for thee," she meekly bows her head, and adds, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord. My child is not dead. It lives. I shall see it again, again clasp it to my heart." Go, sceptic, take away the book whence the mother derives that hope. Go, tell her that hope which makes her see her child still living, is a dream, that her faith

"Which builds a bridge from this world to the next
O'er death's dark gulf and all its horror hides,"

is but a delusion. Tell her this—O you *cannot.* The words would blister upon your tongue before you could utter them. * * * * * *

We all need religion as a guide, a friend, a consoler. There are times when we are nothing without it. There are times when the spirits sink and a mingled feeling of weariness and dissatisfaction comes over us; when the earth seems vanity, the world empty, every person hollow-hearted, truth and virtue a dream. A dark, heavy cloud rolls over our horizon and shuts out all prospect of future good. Thick, impervious gloom gathers round the heart. It is then we sigh for some sunbeam to dissipate that cloud and to disperse that gathering gloom. Religion is that sun-beam, which coming down from the Father of lights, makes a glorious day in the soul, cheers the heart and leaves a track of light along the darkness through which we must pass. * * * * * *

We not only need religion to sustain us in the dark and gloomy periods of our lives, not only need it to impart to us strength to bear our trials and sorrows, but we need it to give confidence to virtue and vigor to benevolence. Take away religion, and man ceases to be man. He becomes but a selfish animal. He wraps himself up in himself and seeks, regards only his own interest. All those emotions, all those sympathies which carry him away from himself die. He no longer listens to the claims of humanity. The wants of the afflicted widow and the starving orphan, do not move him. The beings around him are but the plant that blossoms in the morning, fades ere it is noon, and is withered and dry ere it is night. And why should he labor to do good to such frail, and perishing, and worthless things. It is only he who sees in the human soul the image of God, only he who sees and feels the immense worth of the soul of a human being, that will labor for another's good. Philanthropy without religion is an unmeaning term. Take away the truths religion discloses and there would be in man nothing to love, nothing to benefit. * * * * * *

The age demands Reform. Men's minds and hearts are anticipating great and important changes. Visions of a greater good for man come to a thousand minds, and millions of stirring thoughts are leaping forth from men's souls to realize them. But where is the power? Where is the grand lever of Reform? Look over history. Examine ancient and modern institutions, and you cannot mistake it. The ruling thought which had led to all our social and moral improvements, is found in that Book your society propose to furnish to the poor of this city. Christianity is the grand lever of Reform. Its spirit is the very spirit of Reform, and where that and the Bible go, Reform will follow.

Gladly would I dwell upon this thought, one dear and consoling to my heart, but time fails me. I can only add, young men of Boston, you have done well. In forming this society you have borne testimony to some grand and comprehensive truths, truths which are marching over the earth with a constantly increasing power, which will eventually revolutionize society and bring about that period when all the earth shall be peace, when "the groans of this nether world," shall be hushed, when every man "shall sit under his own vine and his own fig tree with none to molest or make afraid."

Young men, you have done well. Whether you would act as Christians, as patriots, as philanthropists, as reformers, or simply as human beings, you have done well. You have begun right. You have begun with the poor, to elevate their moral feelings, to make them religious, to give them the word of life to cheer them in their solitude, to console them in their sufferings, to strengthen them in their trials, to prepare them for a higher rank here and immortal felicity hereafter. You have begun right. Go on, and if there be a young man in this city who feels that he belongs to the great brotherhood of humanity, who has a soul that thirsts to do great and good deeds, he will long to be of your number and to aid you liberally in this, and in every enterprize that like this would confer a spiritual and everlasting good upon any portion of the human race.

FOR THE CHRISTIAN REGISTER.

A SUGGESTION.

Mr Editor,—The ordinance of the Christian communion is so interesting to those who associate in its celebration, that I shall make no apology for introducing to your notice, some remarks on the manner of its observance, or for offering some suggestions that it might be rendered more impressive if conducted with a little variation from the usual mode. I think this institution is not—or was not originally intended as a preceptive or doctrinal ordinance, that its design was solely to renew in the minds of Christian disciples a grateful and affectionate remembrance of their Lord. It is to be supposed that those who participate in this rite, have been previously instructed in the duties and doctrines of Christianity, and although many of the number may be inexperienced, and all may require much additional knowledge—though their understandings need to be more enlightened, their hearts more purified, and their characters improved; this is not the time nor the occasion for direct teaching or doctrinal exposition. Every Lord's day affords opportunities for those religious instructions which belong equally to those who do, or do not join in the communion. But this peculiar expression of grateful remembrance on the part of Christian believers; this commemoration of their Saviour's love to his followers, and of their love to him and to one another, though the service expresses only these sentiments, may naturally be expected to produce, indirectly, the happiest influences on those who engage in it. The more we love our Saviour, the more we shall love his Father, who is also ours; and surely our pious affections will add strength and tenderness to every human tie.—It appears from the Scriptures, that in the primitive churches this ordinance had more the form of a social meal than in the present state of society, and with the construction of our churches, would be admissible or convenient. It is not requisite that our forms or customs should closely resemble those of an ancient age; but it might be expedient so far as our habits would allow, to imitate the simplicity, and if possible to imbibe the spirit which characterized the original celebration of this institution; and for this purpose I will briefly state the few alterations from our present mode which as I view it would render its external appearance more simple, and more social. If the whole church were to assemble in the pews nearest the desk instead of being dispersed in various pews over the whole floor of the building; if the singing were performed without the assistance of the choir,—these two trifling circumstances would present an aspect more consonant with simplicity and social feeling. And if, instead of a long exhortation from the Pastor, explaining the origin and design of the institution, a few passages from the New Testament were read, those few particularly connected with the ordinance; and the society after uniting in prayer, were to remain engaged in silent meditation, the scene they were commemorating, would, I believe, be more fully realized, and its influences more impressive and affecting. Perhaps many will think these circumstances too trivial to merit attention; but even trifles sometimes produce important results; and if these suggestions shall lead some one to reflect more deeply on the subject, and present to your readers a clearer and more rational view of the manner in which the dying love of our Saviour should be commemorated, I shall be truly thankful that in this instance, the event shall prove the maxim correct. A.

FOR THE CHRISTIAN REGISTER.

FAITH IN A FUTURE RETRIBUTION, AN IMPORTANT PRACTICAL PRINCIPLE.

Mr Editor.—The following passages on an important subject are selected from manuscripts of the late Dr Cummings.

"When men have once wrought their minds into a persuasion that they are not amenable to any invisible supreme power, and have got above the fear of an approaching day of reckoning, in which *every one must give an account of himself to God*, what is there to restrain them, (should convenient opportunities offer) from any enormities, to which their inclinations and passions may solicit and urge them? By what ties of conscience or plighted honor, or by what imaginable moral considerations, will such men hold themselves bound to perform promises, or to fulfil any compacts or engagements, when they shall think it expedient to violate them, and suppose themselves able to do so, without incurring any danger from the resentments of the injured party? Detached from religion, what are truth and fidelity—honor and honesty—friendship and patriotism—benevolence and philanthropy, but sounds of uncertain meaning, or empty boasts of its designing and insidious hypocrisy? Such excellent qualities and noble virtues can never be cultivated to advantage, in the fields of irreligion, where they will be exposed to the perpetual chilling blasts of infidelity and atheism, which will effectually prevent their growth. Religion is their proper soil, and they flourish best under the cultivation of Christianity, and the genial beams of the *Sun of Righteousness.*"

N. W.

CHRISTIAN REGISTER.

BOSTON, JULY 19, 1834.

EVANGELICAL MISSIONARY SOCIETY.

The annual sermon before this society will be preached by Rev. Mr Farley, of Providence, R.I. tomorrow (Sunday) evening, in the church in Federal St.

Those of our readers who are interested in religion and wish to extend its happy, saving influences are already acquainted with the purposes and operations of this society. They remember what they have heretofore learnt of its excellent design and spirit, and of the happy results of its efforts. To such it is sufficient to state the fact of the meeting to ensure their attendance, and their co-operation, according to their means, in advancing its influence and usefulness. But there are others—who are unacquainted with the purposes of the Society,—and who perhaps have been indifferent to the efforts of benevolent societies generally—whose attention we would ask to the claims of the Evangelical Missionary Society. Those who are *not* much personally interested in religion—those, of whom there are very many, who, though nominally Christians, can hardly pretend that their daily behaviour is much influenced by considerations looking beyond this life, or connected with their spiritual nature,—to such we would also address ourselves—and ask their presence on this occasion. We do this for their own sakes as well as for the sake of those they may benefit by their contributions. We hold that men cannot give such attention to the spiritual wants of others as will lead them to contribute for their relief, without being themselves benefitted—without having their own thoughts turned inward. For it is not a mere outward and worldly benefit that our charity confers. Its immediate operation is indeed outward, but its most important intended effects are inward and spiritual;—the awakening of the soul to a sense of its spiritual nature and wants—the placing before it in all their quickening power the solemn realities of the future—the spiritual world; and those who know that they have been hitherto governed and moved mostly by worldly considerations,—those to whom the world, this outward, perishing shell of things has hitherto furnished all their motives of action, and with whom the precious and undying nature within has been forgotten and neglected as nothing,—such persons cannot come together and listen to the voice of entreaty for the spiritually destitute without gaining themselves some better sense of their own spiritual wants and dangers.

DIVINITY SCHOOL AT CAMBRIDGE.

The annual visitation of the Divinity School at Cambridge took place on Wednesday in the University chapel. At ten o'clock prayers were offered by Prof. Palfrey, and the exercises proceeded. The number of performers was but six, in the following order.

On our Lord's Prophecy of the Destruction of Jerusalem. Matthew xxiv. 1—35. Mr George W. Woodward.

On Preaching to the Irreligious. Mr Frederick W. Holland.

On the opinion that a Man is not responsible for his Faith. Mr Nathaniel Hall.

On Quotations in the New Testament from the Old. Mr William G. Eliot.

On the Duty of Christians when their Religion is assailed by Unbelievers. Mr Richard S. Edes.

On the Comparative importance of a Studious and an Active Ministry. Mr George W. Briggs.

The interest and ability of the exercises, as a whole, must not be judged of by the number of the performers. They were in a high degree interesting and very creditable to the young gentlemen of the school. For several years past the exercises on these occasions have manifested an increasing seriousness, a deeper sense of the responsibilities, and more lively interest in the duties of the profession. The performances on this occasion were not wanting in these traits. In addition to sufficient evidence of ability, they were rather remarkable for their straight forwardness, honesty and seriousness of tone and manner.

The number of the clergy and other persons present was quite as large as usual. During the exercises three hymns were sung with much taste and effect by the members of the school.

PHILANTHROPIC SOCIETY.

In the afternoon a highly respectable assembly convened to attend the anniversary exercises of the Philanthropic Society. After prayer by Rev. Mr Palfrey, a brief verbal report was made by one of the Society, of the proceedings during the past year. The subjects which have been considered and discussed by the society during the year are as follows:

Pauperism, and Factories as affecting Pauperism.

Physical Education.

The treatment of lunatics.

The Drama.

Moral Reform.

License Laws.

Systematic means of spreading our religious views.

Means of supplying our ministry.

Universalism.

Infidelity of the day and its remedies.

Prisons and Prison Discipline—this being a subject which receives much attention. The society sends about six to the State Prison every Sunday to engage in instruction of the prisoners, two to the Jail and one to the Alms-house. The other members are nearly or quite all engaged in Sunday schools. The meetings of the society are held in the evening once a fortnight and sometimes oftener. A committee is appointed to prepare a report on each subject, and append resolutions. After the reading of the report, the resolutions are discussed freely, by the immediate and honorary members of the society, or other gentlemen present, and disposed of according to the pleasure of the society.

After this statement three subjects for discussion were proposed. The first was—"The present want of devotional books on the basis of the peculiar views of Unitarians."

On this subject the meeting was addressed by Rev. Mr Farley of Providence—Dr Follen, and Rev. Prof. Ware Jr of Cambridge. The substance of their remarks and arguments we are unable to give, with any fulness. We can only say that they were pertinent and forcible, and adapted to show the present want of books of the kind referred to.

The second subject of discussion was—"The Character of the Preaching demanded by our peculiar views of truth."

Rev. Mr Stetson of Medford, addressed the meeting on this subject at some length, and with ability and eloquence. The meeting was afterward addressed by Rev. Mr Walker of Charlestown, with great depth of feeling and power, and in a manner that excited the deepest attention and interest of the audience. The purpose and tendency of his remarks was to fix the impression that the end of preaching was not so much to communicate knowledge, as it was to produce a strong and lively conviction of things already known and

admitted; to call into vigorous action the powers of our spiritual nature; to awaken in the soul a deep and absorbing sense of the realities of the spiritual world, and to bring men to act from motives springing from the future, and relating to their own spiritual nature and destiny.

The meeting was also addressed on the same subject with pertinency and effect by Professor Ware Jr. Rev. Mr Clarke, of Louisville, and Rev. Mr Gannett of Boston.

From the lateness of the hour, and an unwillingness, by the introduction of a new or less inspiring topic, to do any thing that might efface the good impressions, which the discussion just closed seemed to have made on the minds of those present, it was voted to postpone the discussion of the other subject; and the meeting was closed by singing an hymn.

CHRISTIAN CONNEXION.—Most of our readers know, that the class of Christians designated by the term Christian Connexion are Unitarian Baptists. It is a highly respectable class of Christians, and rapidly increasing. They are, as a body, particularly to be commended for their decided attachment to the truly Protestant principles,—freedom of inquiry and the sufficiency of the Scriptures.

This connexion have a newspaper, in large 8vo. published at Union Mills, Montgomery Co. N. Y., twice a month. Rev. Joseph Badger is editor. We understand that it is well patronised, and that the prospects of its usefulness are encouraging. It has our hearty wishes for its success.

In turning over the pages of the number for July 1st we find an account of recent meetings of the New Jersey and the New York Eastern Christian Conferences.

NEW JERSY CHRISTIAN CONFERENCE.—This conference was held at Milford, N. J. April 22nd. The standing of the ministers belonging to the Conference was examined ,and the state of the churches reported.

As matters of intelligence we quote the following from sundry resolutions passed by the conference.

Resolved, That Elders S. Clough, Wm. Lane, and O. E. Bryant, be Messengers from this Conference to the General Christian Conference, to be held at Broadalbin, Montgomery Co. N. Y. in October, 1834.

Resolved, That we hold four Camp Meetings this year in the following places, and on the following days, viz:—Camptown, May 30, to commence at 3 o'clock P. M. In Vernon, August 1, to commence at 3 o'clock P. M. In Johnsonsburgh, August 15, at 3 o'clock P. M. In Greenwich, Sept. 5, at 3 o'clock P. M.

The account of proceedings is closed by the following remarks of the Secretary.

Our Conference now closed, was an interesting one. Union, that inestimable blessing so fully enjoyed amongst us, was enlivened and invigorated. A good feeling seemed to pervade every heart, while a desire for the prosperity of the cause, and a heart-felt concern for the honor of God, evidently possessed each mind,and influenced every member in general. A good report was received from all the churches composing the conference; yet we regret they were not all properly represented. The cause of Christian liberty is in its infancy in this state. The present is a low time with us, yet we are happy to say that the churches stand fast in the gospel of Christ. We would humbly ask an interest in the prayers of our brethren abroad.

NEW YORK EASTERN CHRISTIAN CONFERENCE. By the minutes of this Conference, it appears that there are belonging to it, 26 ordained and 6 unordained ministers, of approved character and standing. A vote was passed at the meeting to send four delegates to the General Conference to be held at Broadalbin.

SCHOOL OF THE CHRISTIAN CONNEXION.—Rev. Z. Toby, formerly of Providence, has recently taken up his residence in Portsmouth R. I. In addition to his duties as minister, he proposes to open an Academy, in which, besides other instructions he will give attention to the instruction of young men who wish to pursue a course of studies preparatory to the ministry in the Christian connexion.

REV. MR WITHINGTON OF NEWBURY. It has been publicly stated, that Mr Withington was about to leave his parish, and to take the editorial charge of a Religious newspaper about to be established at Salem. In the Concord, (N. H.) Monitor of the 16th this report is contradicted. He will not leave his society. His people are unwilling to release him.

First Baptist Church in Salem.—Rev. John Wayland, a Professor in Hamilton College N. Y. has accepted the invitation of the First Baptist Church in Salem to become their Pastor. Installation 6th August.

Delegation to England,—We understand that at a late meeting of the General Association of Massachusetts, the Rev. Dr Codman of Dorchester, and the Rev. Dr Humphrey, President of Amherst College, were appointed delegates to the Congregational Union of England and Wales.

RELIGIOUS LIBERTY IN ENGLAND.

For some time past the Dissenters of England, Wales and Scotland have been actively engaged in measures for the advancement of Religious liberty in England. We copy from one of the foreign papers the following account of a great meeting on the subject.

On Thursday evening sen'night, upwards of 400 dissenting deputies, from all parts of England and Wales, Jersey and Scotland, from the towns of Manchester, Birmingham, Leeds, Bristol, Oxford, Cambridge, Canterbury, Lincoln, Boston, Nottingham, Northampton, Leicester, Exeter, Bath, and Worcester, and other large communities, met in the metropolis, convened by the Metropolitan United Committee of Dissenters. These deputies are the representatives of the country congregations, and the meeting embraced delegations from all denominations—Independents, Baptists, Wesleyans, Unitarians, and every class of Protestant Dissenters. Mr. Baines, the Member for Leeds, was in the chair, supported by Mr. Weymouth, and the meeting was chiefly formed of the most active public men in all the counties. It was understood that the committee had prepared some moderate resolutions, but the temper of the assembly was soon demonstrated. The Rev. J. A. James, of Birmingham, proposed the first resolution expressive of extreme disappointment at the Ministerial propositions. Mr. Harbottle, of Manchester, seconded by the Rev. Mr. Gilbert, of Nottingham, moved an amendment or substitution, declaring that the separation of Church and State, formed the only secure foundation of equal religious rights and civil liberty. After three hours' discussion, this motion was adopted as the basis of the proceedings, and on a division, only three hands were held up against it.

A series of secondary resolutions were then passed, recommending the formation of voluntary church associations, a condemnation of the compulsory system, and a direction to the deputies to wait upon their town and country members to request their support, and to advise them of their determination to support no candidate at the next election opposed to their just claims. A deputation of eight gentlemen was appointed to wait on Lord Althorp, and to represent their deep disappointment, and their firm determination to assert their rights and perseveringly to prosecute their objects.

On Saturday, a deputation from the United Committee of Dissenters, headed by Mr. J. Wilks, M. P., and Mr. E. Baines, M. P., had an interview with Lord Althrop, and represented to him the great disappointment and dissatisfaction with which the Dissenters regarded the government measure for their relief. His Lordship expressed much surprise that the measure had not met with the approbation of the body for whose relief it was intended, but wished them distinctly to understand that he could not feel himself justified in holding out to them any hope of any other measure being brought forward by the Government. The result of this interview having been communicated at a meeting of the Committee on Monday, a resolution was passed to the effect that they would rather continue as they were than accept so partial and imperfect a measure as that proposed by Government. They further agreed to recommend to all the local Committees and Congregations throughout the United Kingdom to get up and forward petitions to Parliament immediately, praying for a far more liberal measure of relief than that of Government. The United Committee are to have a most energetic petition on the subject ready, to be presented to Parliament on Thursday. The United Committee also referred to the question of a separation between Church and State. The feeling was almost unanimous in favor of such separation; but as there was a diversity of opinion among the members as to the propriety of petitioning the Legislature under existing circumstances for the abolition of the union between Church and State, the understanding come to was, that the United Committee should not at present make that abolition part of the prayer of their petition.

CHURCH AND STATE.

The subject of the disolution of the connexion between Church and State, referred to above, has since been agitated in England. A respectable public meeting was held on the subject at the London Tavern, on the evening of May 12. This was the first meeting of the kind ever held in Great Britain. It is believed that this meeting will originate a train of meetings on the subject throughout the kingdom, which will eventually be the means of bringing the subject before Parliament in a very imposing form.

The subject of a reform of the church establishment of Ireland has been already brought before Parliament by Mr Ward, and has met so much favor, and has such a prospect of success, as to have occasioned a resignation of some of the cabinet ministers, and a partial reorganization of the ministry. It is this subject which is referred to in the following passage from the London Courier of May 29th.

"The Cabinet, then, has been broken up, and broken up on a broad and distinct principle,which can leave no man in any doubt as to what side he ought to take. Mr. Stanley and his party maintain that all the possessions, all the revenues of the Church, are property which the state may distribute differently among the members of the Church, but cannot divert from ecclesiastical to secular purposes. The other branch of the Cabinet maintain that the revenues of the church are not property in the rigid sense of the word; that they are, if not the gift of the State, secured to the Church by the State, and that the State may not only direct a different appropriation of those revenues, among the members of the Church, and for ecclesiastical purposes, but if it be desirable and proper, it may divert those revenues to other than ecclesiastical purposes. That is the principle; the application is made to Ireland. The revenues of that Church are enormously disproportioned to its duties, and to the number of people to whom it dispenses religious consolation and instruction. Moreover, those revenues are collected from a Roman Catholic population, who are equally as well entitled as his Majesty's Protestant subjects, to the protection of the laws; and those revenues are, and long have been, the sources of much vexation to that Catholic population, and of bitter strife and contention. In truth, our astonishment is excited, and after running over a great number of authorities quoted by Mr. Ward, in his able speech last night, condemning the present Church Establishment of Ireland, and, after noticing the host of proofs he has brought together that all attempts to enforce the complete collection of that revenue have failed, and have led to little more than resistance and assassination; we are astonished, after reading the opinions of our wisest Statesman against the present system, and the proofs of its mischievous failures, that any man can for one moment hesitate to affirm that the State ought immediately to take measures to 'reduce the temporal possessions of the Church of Ireland.' Mr. Stanley, however, and those who think with him on this subject, deny the right of the State to abate one of the greatest acknowledged evils that ever existed in any country: they deny to the State the power to overturn a bad system; they bind the State to a subserviency to the Church; they make it the mere instrument for collecting the Church revenues; they bow with reverence before an enormous abuse; they tie by their principles the hands of the State, and compel it to submit to a master. The principle, therefore, on which the Cabinet has split, is vital for all Governments, for it is neither more nor less than the assertion of the supremacy of the State over all its subjects, over all those parts or portions of society which grow from its regulations, or are protected by its care. Mr. Stanley and Sir James Graham deny this supremacy, and their principles cannot be followed in reconstructing the Cabinet, without virtually admitting that the State is incompetent to remedy some of the most glaring evils of society. To follow their doctrines must inspire the people of Ireland with despair; to embrace their principles would fill all the people of England, who desire an amended appropriation of Church revenues, with dismay, and would lead, by a short cut, to ruin the authority of the government in Ireland, and to weaken and degrade it in England. But they are out of the Cabinet, because they have maintained such a strange principle, and their resignation speaks, we think, hope to Ireland, and peace and confidence to all parts of the empire.

By the latest intelligence from England, June 5, we learn that after the reorganization of the Cabinet, "a commission was issued, whose object was to obtain full and accurate information respecting the number and situation of the various denominations of Christians in Ireland, and other matters,which may become the basis of legislation. The commission pledged the Ministry to the reformation of the Irish Church establishment.

Mormons in Missouri.—The National Intelligencer of the 9th inst gives an account of an unsuccessful attempt at a compromise of their difficulties, by committees, on the one hand of the citizens of Jackson Co., Missouri, and on the other, of the Mormons who were driven away from their settlement last autumn. The citizens of Clay Co. endeavored to act as moderaters, but all their efforts were unsuccessful. The excitement among the people was so great, that the conference was obliged to be adjourned.

We quote the following paragraphs on the subject, from the National Intelligencer of the 9th inst.

The proposition made by the people of Jackson county to the Mormons, who were driven out of the county last autumn, and are about to re-enter it with additional numbers, in arms, is, to buy all the lands and improvements of the Mormons, at a valuation by disinterested arbitrators, to which valuation one hundred per cent. shall be added, to be paid within thirty days thereafter; the Mormons thereupon to leave the country, and not hereafter to attempt to enter it, individually or collectively. Or, the citizens of Jackson county to sell *their* lands to the Mormons on exactly reciprocal terms. To neither of these propositions were the Committee of the Mormons authorized to assent, nor does there appear any probability that either of them will be assented to. The Enquirer, after narrating these facts, gives utterance to the following melancholy foreboding:

"It is a lamentable fact, that this matter is about to involve the whole upper country in civil war and bloodshed. We cannot (if a compromise is not agreed to before Saturday next,) tell how long it will be before we shall have the painful task of recording the awful realities of an exterminating war."

The citizens of Jackson, it appears, though inferior in numbers to the Mormons, are resolved to dispute every inch of ground,and the chairman of their Committee declared, at the meeting in the Court House of Clay county, appealing to Heaven for the truth of his assertion, that "they would dispute every inch of ground, burn every blade of grass, and suffer their bones to bleach on their hills, rather than the Mormons should return to Jackson county."

HARVARD UNIVERSITY.—Thursday was the day of examination of students for admission as Freshmen, to the University. Fifty-five were offered for examination. Seven of these were turned by and forty-eight admitted. This is a larger number than is usually admitted at the first examination, and it is known that a considerable number more are to be offered for examination after the vacation.

EDINBURGH REVIEW.—The reprint of the April number of this work is just published by Lilly, Wait & Co. We must defer the advertisement of contents till next week.

Evangelical Missionary Society.—The annual Discourse before the Evangelical Missionary Society will be preached on Sunday evening, July 20, in Federal street Church, by Rev. F. A. Farley of Providence, and a collection taken in aid of the funds of the society. Services will commence at 8 o'clock. CHANDLER ROBBINS, *Sec'y.*

Boston, July 13, 1834.

GENERAL INTELLIGENCE.

The Bangor.—The Steamboat Bangor arrived in this city on Wednesday afternoon, having accomplished her first trip successfully, and agreeably to the expectations that have been entertained.

The Cherokees.—We quote the following paragraph as we find it.

A treaty has been concluded, we understand, (says the Milledgeville Recorder) with a delegation of the Cherokee Indians now at Washington, by which they cede their whole territory embraced in the States of Georgia, Tennessee, N. Carolina and Alabama. [Doubted.] The terms are said to be so liberal to the Indians, that no doubt is entertained of a speedy removal of all the tribes west of the Mississippi, in the event of its ratification by the Senate.

Celebration at Lexington.—The 4th July was celebrated at Lexington, East Village, by an address and public dinner. A procession was formed at Col. Richardson's Lexington Hotel, which proceeded with music, to the hall of the new edifice, recently erected by Mr Eli Robbins, where an eloquent and appropriate address was pronounced by Rev. Mr Briggs.

Bathing Establishment.—Mr Braman's Bathing establishment at the foot of Chesnut street, is one of the most capacious and convenient establishments that we have seen. The warm salt water baths are in excellent order and condition, and the ample establishment for cold bathing is capable of accommodating an indefinite number of individuals. It is one of the gratest of luxuries of a warm day, to plunge into the pure element, which comes fresh from the sea twice every day, and it is also equally conductive to health. Every body should learn to swim not only as an amusement for the time being, but for their own personal security, in case they should be precipitated into the water. This Bath affords great facilities for acquiring this salutary accomplishment.

Palladium.

Riots in New York.—Great disturbances have taken place in New York, in consequence of the efforts made by a class of citizens friendly to the abolition of slavery. The mob at length became so infuriated as to proceed to acts of most shameful violence. The dwelling houses of Mr Lewis Tappan, and Rev. Dr Cox were attacked, the windows and doors broken in and the furniture destroyed. Several places of worship for the blacks, as well as some where clergymen friendly to the blacks officiate, have been attacked, the windows beat in and the interior greatly injured, and in one instance quite destroyed. The civil authorities were very active and resolute in their endeavors to suppress the riot. The military were called out, and the citizens organized to suppress the mob. The arrival of the Governor, and the military preparations at length overawed the rioters and the city has become comparatively peaceable.

To show more fully to what extent the rioters have proceeded, and the efforts necessary to subdue them, we quote the following from the New York Daily Advertiser of Monday.

The ruin already accomplished is great in churches, school rooms, and private houses. About 20 poor African families have had their all destroyed, and have neither bed, clothing or food remaining. Their houses are completely eviscerated, their furniture a wreck, and the ruined and disconsolate tenants of the devoted houses are now reduced to the necessity of applying to the corporation for bread. One woman with her little children came to the alms house urging and soliciting support for the day. She had been in comfortable circumstances, but every particle of her property was taken and destroyed, and with others, she sat among the ruins of her property, and wept over the desolation that had reigned.

About 20 houses in all have been invaded, and the inmates ruined. Seven churches have suffered, and $20,000 will not cover the loss. About 150 of the rioters have been taken, and imprisoned, many of them convicts and characters of the worst description.

Sunday.—This day was expected to produce another serious riot. The elements of disorder were again in motion, and fears were entertained that disorder and riot would again predominate. The rioters had been heard to declare their intention, again to make havoc of churches and houses; and their intention being known, led to the adoption of energetic measures, calculated to arrest their course. By virtue of previous orders, the military again assembled and filled the City Hall; the whole watch were ordered out, all the Police, Marshals and Constables, were placed in requisition, the Sheriff and his Deputies were called upon to act, and the civil corps, forming an imposing force of many thousands, were again assembled to protect the city.

In each ward, also, a large corps of citizen volunteers was assembled at their respective places of rendezvous, and a body of nearly 5000 men, all animated with one patriotic and holy purpose, were ready to act at a moment's warning, as information should be received from the various sections of the city, by the numerous patroles and expresses. The excellence of the arrangements appeared to strike terror into the ranks of the turbulent and unruly. Some small squads of them assembled in different places, but were soon dispersed, and their plans frustrated and defeated by the formidable force brought against them. It was known to them that the military had their guns charged with ball catridges, and that after being ordered to disperse, the mob would at once be fired on. The watch, officers and citizens, were ordered to show no lenity, but at every hazard to break down the confederacies of rioters. This had the desired effect, and only one violation of the peace occurred, in Reed street, which was speedily put down, and the ringleaders taken to the watch house. The crowds in every direction then dispersed and as it is the determination of the authorities to extirpate the disorders that existed, it is to be presumed that they will henceforward cease.

To correct misapprehensions that have been prevalent, in regard to the views of the abolitionists, the following hand bill has been published in New York.

AMERICAN ANTI-SLAVERY SOCIETY.—*Disclaimer.*—The undesigned, in behalf of the Executive Committee of the "American Anti-Slavery Society," and of other leading friends of the cause, now absent from the city, beg the attention of their fellow-citizens to the following DISCLAIMER:—

1. We entirely disclaim any desire to promote or encourage inter-marriages between white and colored persons.

2. We disclaim and entirely disapprove the language of a hand bill recently circulated in this city, the tendency of which is thought to be to excite resistance to the Laws. Our principle is, that even hard laws are to be submitted to by all men, until they can by peaceable means be altered.

3. We disclaim, as we have already done, any intention to dissolve the Union, or to violate the Constitution and laws of the country; or to ask of Congress any act transcending their constitutional powers; which the abolition of Slavery by Congress, in any State, would plainly do.

ARTHUR TAPPAN,
July 14, 1834. JOHN RANKIN.

Durant the Aeronaut. Mr Durant has obtained permission to make an enclosure, at the bottom of the common, for the purpose of making an aerial excursion in a balloon.

The ascension will not take place probably, under two or three weeks.

MR WEBSTER arrived in this city on Saturday 12th inst. He was immediately waited upon by a delegation from the Young Men's Committee, and invited to pronounce the eulogy in commemoration of the death of Lafayette. We understand that he gave them encouragement to hope that he would accept the invitation. He asked time to consider how far it may interfere with previous imperative engagements, and will probably return an answer this week.

Funeral honors have been paid to Gen. Lafayette in Baltimore, by a procession and eulogy.

Spain and Portugal. Important intelligence has been received from Spain by the way of Havanna. Madrid dates are to May 28th, those of Lisbon to the 27th, and those of Cadis to June 2. "It would seem," says the Daily Advertiser, in reference to this news—"that Don Carlos and Don Miguel, after the fall of Santarem, were delivered up to the Spanish forces by their own men.—The Portuguese and probably the Spanish wars may therefore, if the intelligence be correct, be considered at an end. Don Miguel, though he had not actually left the kingdom at the last dates, had stipulated to do so.

On the 20th of May, a decree was issued at Madrid for the convocation of the General Cortes on the 24th of July. The deputies were to be elected on the 20th of June.

The following statement is from Cadiz under date of June 1st.

"The Brigadier General, Captain of this port, has just favored us with the following news:

"A felucca has just arrived from Ayamonte, which, as we are informed by the Captain, left that place night before last, and has brought official despatches for the Capt. General of the Department, which state that in the city of Evora, have been taken the two infants Don Carlos and Don Miguel, by the Spanish forces, which were at that place,they having been delivered up by their own troops. Four conveyances of silver plate have also been taken without any difficulty.

The following is from Lisbon May 27th.

It is eleven years to day, since (the then infant) Don Miguel fled from Lisbon to Santarem, to destroy the Constitution and usurp the throne of his august father. To day news has reached Lisbon of his stipulating to retire from the Portuguese territory, which he has so long drenched with blood and covered with misfortunes. Remarkable coincidence!—So then it was the 27th of May when he began his career of crime, and it is the 27th of May which finishes his political existence and the career of his crimes and outrages. This morning at 8 o'clock, the aid-de-camp of Gen. Saldanha arrived at Lisbon with the interesting news of the surrender of the army of the Usurper,and immediately the intelligence spread through the capital with the rapidity of lightning. It is impossible to describe the joy which took possession of every faithful inhabitant of Lisbon. Many rockets suddenly ascended the skies—embraces, congratulations, and good wishes passed from one to another, in every street—and no one could sufficiently express the emotions which filled his bosom.

The following is from Seville, dated June 1st.

By express received at half past one o'clock this day, His Excellency the Secretary of War confirms the important news of the decisive advantages gained in Portugal,and the surrender of the Miguelite and Carlist forces; and adds, that the Pretender, in consequence of his having claimed the protection of the Secretary of the English Legation, who was at his Head Quarters, proceeded with his family to Lisbon, where instructions had already arrived from the British government, applicable to such a conjuncture.

Despatches from France. Mr Theodore Sedgwick, a passenger in the North America, is the bearer of despatches from Mr Livingston, our Minister of France, to this government. Among his despatches, are the original papers containing a list of American ships illegally captured, which after years of delay, have been obtained from the French government. The same government has consented to give us the decisions by which the condemnation of those vessels were made.—*N. Y. Star.*

MARRIAGES.

In this city, by Rev. Mr Frothingham, Mr Braddock Loring to Miss Catharine M. Salmon, both of this city; by Rev. Mr Gannett, Mr Charles Johnson to Miss Lydia J. Dunster; on Tuesday, by Rev. Mr Ripley, Mr George Hedric of Lowell, to Miss Harriet E. Hansell.

By Rev. Dr Lowell, Mr George W. Perrin to Miss Mary Z. Blaney.

At Cambridgeport, by Rev. Mr Barrett, Mr John Hill, of this city, to Miss Jane Russell, of Lexington.

In Worcester, by the Rev. Mr Hill, Mr Henry W. Conklin, to Miss Sarah W. Lane.

In Salem, Mr Moses Ward, to Mrs Clarissa Abbot.

In Providence, Mr William W. Comstock, of New York, to Miss Eliza, daughter of Capt. William Comstock.

At Paris, 14th May, Drake Mills, Esq. of N. Y. to Abbey Burrall Sutton, daughter of Henry C. Brown, Esq. of Pittsfield, Mass.

In Waterville, Me. Rev. Calvin Gardner, minister of the Universalist Church, to Miss Julia Ann Hasty.

DEATHS.

In this city, Mrs Mary Ann, wife of Adjutant General William H. Sumner, and daughter of Hon James De Wolf of Bristol, R. I. 33; Mrs Mary D. wife of Mr John Hyde, 25; George W. Boyle, Esq. 48; John Lakin, 44; Lawrence Murphy, 54; Mary Collins, 50; Jeremiah Murray, 24; Daniel Morse, 23; Matthew Hays, 30; Thomas Connelly, 40; Arthur McComey, 35; Nancy Moulton, 59.

In this city, on Tuesday evening, Mr James Dorety, 48.

In Malden, Bernard Green, Esq. 62.

In Charlestown, on Tuesday last, Mr Samuel Childs, 44.

In Hingham, Seth Cushing, son of the late Seth Cushing, Esq 13; drowned while bathing.

In Needham, 15th inst. Mrs Elizabeth, widow of the late Daniel Richards, of Newton, 85.

In Northborough, Mr John Gassett, aged 88, a soldier of the Revolution; he fought under Gates in the battle of September 19, 1777

In Harvard, Mrs Susan, wife of Mr Ebenezer Bridge, aged 43.

In Cambridge Vt. July 2d Mrs Deidamia wife of Mr Martin Hines, daughter of Mr John Stearns of Jaffrey, N. H. aged 28.

In New York, Edmund Dwight Lyman, late of Troy, N. Y. eldest son of the Hon. Joseph Lyman, of Northampton.

In Schodack, Rensselaer co. N. Y. Edmund C. Genet, Esq. Mr Genet came to this country as Minister of the French Republic, soon after the revolution, and when superseded, took up his permanent residence among us as a private citizen.

THE BIBLICAL REPERTORY, AND THEOLOGICAL REVIEW;

Conducted by an Association of Gentlemen in Princeton, New-Jersey, and published Quarterly, in January, April, July, and October: by

WILLIAM S. MARTIEN,
No. 9 George street, Philadelphia.

Each number contains about one hundred and fifty pages, octavo. Price—Three Dollars per annum, in advance; or, Three Dollars and Fifty Cents, if paid during the year.

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The Biblical Repertory was begun at Princeton in 1825, by the Rev. Charles Hodge, Professor of Biblical Literature in the Theological Seminary, who was for a number of years its Editor. For the last four years it has been under the Editorial care of the Rev. James W. Alexander. The original intention of the conductors was to make it a repository of rare or valuable treatises in the department of Sacred Criticism and Biblical Interpretation, and it was the earliest publication of the kind in America. In 1829 the plan of the work was so far enlarged as to take in the whole field of Theological science, without however losing sight of its primary aim.

Notwithstanding many difficulties, it has continued for almost ten years to enjoy much patronage, as the vehicle of important information; and it is no assumption to say, that few works, during an equal period, have issued a greater amount of useful matter, appropriate to the wants and circumstances of the Christian public, and especially, of clergymen and men of letters. It has at all times exhibited and defended the doctrinal standards and distinctive polity of the Presbyterian Church. The articles which fill its volumes, have, in a majority of instances, proceeded from writers who possess the confidence of the church. These have given a full view of the most interesting controversies, and have presented a fair survey of religious literature and the state of theological opinion, by means of Reviews, Original Essays, and Translations.

Instead of enumerating all the articles which have appeared, the publisher prefers to subjoin a brief selection, from which some idea may be formed of the character and contents of the work.

I. Original Essays and Dissertations. The plans and measures of the American Education Society have been discussed in a number of interesting treatises, which excited very general attention. Various important articles have appeared, respecting the New Haven controversy, and other topics of prevalent interest. Among these are: The Early History of Pelagianism—Inquiries concerning the Doctrine of Imputation—Original Sin, as held by the Church, before and since the Reformation—On the Inability of the Sinner—The Christian Spectator on Imputation—New Divinity Tried, &c. &c.—The Bible a Key to the Phenomena of Nature—The Eternal Sonship of Christ—On the Use of Liturgies—On a Call to the Gospel Ministry, (by the late Dr Fisk)—God the Ultimate End of all Things—The Use and Abuse of Systematic Theology—Account of Church Government in Prussia—History of the Druses—On Cause and Effect—On Church Music—Correspondence with Foreign Churches, (by the late Dr Rice)—Characteristics of the Age, (by Dr Fisk)—Populousness of the Antediluvian world, (by Professor Halsey)—Domestic Missions—Historical Statements of the Koran—Persian Lexicography—Hebrew Grammar—Sunday Schools—On New Measures—On Hasty Admissions to the Church, &c. &c.

II. Reviews. Brigan on Episcopacy—Cooke on Episcopacy—The blacksmith's Letter on Episcopacy—Joy's works—Stuart on the Romans—Stuart's Letter to Channing (reviewed by Dr Rice)—Stuart's Christomathy—Woods on Inspiration—Woods on Baptism—Memoir of Farel the Reformer—Murdock's Mosheim—Bush on the Millenium—Mackintosh's Ethics—M'Ilvaine's Evidences of Christianity—Sprague on Revivals—Sprague's Letters to Young People—De Sacy's Arabic Grammar—Gallaudet's Juvenile works—Richardson's Arabic Lexicon—Articles of the Synod of Dort—Lord's Life of Christians—Gibb's Lexicon—Babington on Education—Johnson's Modern Judaism—Matthew's on the Divine Purpose—Howe's Works—Burckhardt's Arabia—Life of Payson—Douglas' Advancement of Society—Anderson's Greece—Swan's Letter's on Missions—Fry on Second Advent—Pascal's Provincial Letters—Payne on Mental Science—Cox on Regeneration—Green's Lectures on the Catechism—Dugald Stewart's Works—Luther's Private Correspondence—Oberlin's Life—Madden's Travels in the East—Jahn's Hebrew Commonwealth—Brown on Cause and Effect—John Pye Smith's Discourses—Mueller's Life of Erasmus, &c.

III. Translations from the Latin, Greek, German, and French. Beck's Monogrammata Hermeneutices, &c. &c.—Tillman on Historical Interpretation—Warnekros de Fertilitate Palestinae—Staeudlin on Rationalism—Knapp on the Holy Spirit—Morus on the Style of the New Testament—Michaelis on the population of Palestine—Walch on Catechetical Instruction—Ernesti's Tracts on Interpretation (translated by Prof Patton)—Origen's Exhortation to the Greeks—Tholuck on the Study of the O. T., (by Prof. Patton)—Herder on Hebrew Poetry, (by Pres. Marsh)—Reinhard on Miracles—Eichhorn on the Gospel of John—Tholuck's History of Theology in the 18th Century—Stapfer's Life of Kant—Rosenmueller on Archæology—Flatt on the Deity of Christ—Witsius on the Councils of the Hebrews—Hengstenberg on the Promise of Messiah—Neander on Ancient Rites, &c. &c.

The publisher, in soliciting attention to this work, would refer to what has already been presented to the public. The contents of the Biblical Repertory are not ephemeral, but form a valuable fund of information for the minister and the private Christian. Efforts are in progress which promise increased worth in the matter, and greater elegance in the execution.

There are a few complete sets of the work on hand, commencing with the New Series, in 1829. They will be furnished, at a reduced rate, to New Subscribers, who may wish them.

FOR Sale at this Office, a first rate Washington Press, Medium size.

POETRY.

[From the Southern Rose Bud.]

THOUGHTS AT GRACE CHURCH, SULLIVAN'S ISLAND.

Praise is around!
The bounding waves swell on,
Giving their rushing voices to their God,
And ere, commingling with the deep, they've gone,
Throw incense-loam abroad,
With solemn sound.

Praise on the winds!
Borne on their countless tongues,
They tell the story of creative power,
While the wild music of their sacred songs,
In many a shrub and flower
A listener finds.

Praise from the flower!
Though few and scatter'd here,
Yet even *here*, among these sands they bloom;
Like pious thoughts, when hearts are bleak and drear,
To heaven they give their color and perfume,
Their innocent dower.

Praise from the bird!
The garden songster wakes
His long, rich notes of Sabbath minstrelsy—
His stealthy step the white crane lightly takes,
And the wild curlew floats on quietly,
With wing scarce stirr'd.

Praise from my soul!
By holy prayer upborne,
Come hither, *Faith*, that seeks the Deity,
And *Penitence*, of earthly trappings shorn,
And her best partner, gentle *Charity*,
Me, still control.

My prayer is this:
Though toss'd on time's dark sea,
That I may reach at length that blessed shore,
Where waveless, passionless, yet free,
The tumult of the world all o'er,
We rest in bliss.

Sunday, June 29, 1834. C. G.

[From the New-York American.]

THE HEBREW REQUIEM.

"They made a funeral oration at the grave, after which they prayed, then turning the face of the deceased towards Heaven, they said—'Go in peace.'"—[Hebrew Antiquities.]

Go thou in peace—we may not bid thee linger
Amid the sunlight and the gloom, of earth
Where every joy is touched by sorrow's finger,
And tears succeed the brightest hour of mirth;
Thine upward gaze is fixed upon that dwelling
Where sin and sorrow never more are known.
And seraph lips, the loud Hosanna swelling,
Have caught the music of celestial tone.

Go thou in peace—thy home on earth now leaving
In the lone chamber of the dead to dwell;
Thou hast no portion in the sorrow heaving
The hearts whose anguish tears but feebly tell—
A path of light and gladness is before thee,
The hope of Israel in fruition thine,
And thou wilt gaze upon the beams of glory
Around the throne of Israel's God that shine.

Go thou in peace, why are the loved ones weeping
Around the spot where now thy form is lain,
There is no cause for grief that thou art sleeping,
Free from each trial, and untouched by pain;
Thy path has been through many a scene of sorrow,
Thy weary form has needed this repose;
Calm be thy rest until the eternal morrow
Its light and glory on thy dwelling throws.

Go thou in peace—temptation cannot sever
The tie that now unites thee to thy God;
The voice of sin—of unbelief—can never
Enter the precincts of thy low abode:
We leave thee here with mingled joy and sadness,
Our hearts are weak, our faith is low and dim,
Yet to the Lord we turn with chastened gladness,
And yield our friend—our brother up to Him.

[From the Journal of Flushing Institute.]

HYMN AT SUNSET.

The mellow eye is gliding
Serenely down the west;
So, every care subsiding,
My soul would sink to rest.

The woodland hum is ringing
The daylight's gentle close;
May angels round me singing,
Thus hymn my last repose.

The evening star has lighted
Her crystal lamp on high;
So, when in death benighted,
May hope illume the sky.

In golden splendor dawning,
The morrow's light shall break;
O! on the last bright morning,
May I in glory wake.

MISCELLANEOUS.

MR THORBURN'S VISIT TO MRS GRANT.

Mrs Grant, of Laggan, Scotland, is well known to the literary world. Her book on the "Superstitions of the Highlanders and Cottagers of Glenbirnie," has been much extolled—but her work entitled "The American Lady," published in New York, in 1814, is considered her *chef d'œuvre*. In giving the "History of Aunt Schuyler," she has admirably portrayed the primitive simplicity of the worthy Dutch setlers—true to nature and to the letter. For a considerable period, she was considered to be the writer of the Tales of my Landlord.

On the fifth of February, at eleven o'clock in the morning, I called to see this venerable lady. The servant informed me that she never saw company until after two o'clock, as she was now upwards of four score years old. As many of the gentry of Edinburgh and London go to bed at sun-rise, and get up when the sun goes down—for I was invited more than once to dine in both cities at nine o'clock, P. M.—I thought, perhaps, she has not yet got up. Said I, "Is she up?" "She is." "Is she dressed." "She is." You know that among the ladies, being *dressed* means more than merely throwing a gown over their shoulders. I had travelled some distance through a thick *Scotch mist*, to see this interesting woman, and was loth to measure the same ground twice, without effecting my object. I took out my card: said I, "Give this to your mistress, and say to her that I shall consider it a particular favor, if she will grant me only three minutes' conversation." The girl returned immediately and said, "Will you please to walk up stairs?" In the middle of an elegant parlor sat the old lady—her back to the fire, and before her a desk, covered with books and writing material. "Be so good, sir," said she, "as to hand yourself a chair, and sit down by me. I am not so able now to wait upon my friends as I was sixty or seventy years ago." Then raising my card—it was printed, 'Grant Thorburn, New York,'—she placed her finger upon 'New York,' and observed—"*This* is a passport to me at any hour."

We sat and conversed for hours. They seemed as minutes. She spoke of the time when Niagara was the only fort on the northern frontier. Her father was an officer in a regiment stationed there, nearly eighty years ago. She referred to the days when the Cuylers, the Van Rensselaers, the Schuylers, the Delanceys, the Van Cortlandts, the Tenbroeks, and the Beekmans, were her playmates at school. When I informed her that I had the pleasure of a personal acquaintance with many of the descendants of these old worthies, and that they were a race in no way degenerated, her filmy eyes glistened with pleasure. She remembered Albany when it contained only two streets—one on the bank of the river; the other, now State street, running down from the old fort on the hill. In the centre of the street stood the market. The only butcher was an Indian; and in place of huckster women, there sat the squaw, with her moccasins, beads, wampum and wild fruit. The English and Dutch church, lately removed, the guard house and town hall, embraced all the public buildings. By the way, it would be a curious matter, could it be arrived at in any manner, to ascertain how many pipes of old Virginia were smoked in this same old hall, from its rise to its final decline! She remembered the time well, when the scows came up, laden with bricks from Holland, to build houses in Albany. It is an odd trait in the history of these honest Dutchmen, that although Albany is built on a mountain of clay, and the country around them, at that time, a forest of trees, yet they found no head long enough to mould a brick, nor wood dry enough to burn a kiln. They partook largely of the spirit of the sober-sided company which composed the adventurous party sent out from New Amsterdam, to explore the mighty Hudson. A few, more timorous than the rest, gave up the pursuit, and notwithstanding all "the world was before them, where to choose," no spot could they find, whereon to build a city, more suitable than the low swamps on the banks of the *kilns*, where soon rose Communipaw, that flourishing city of the lakes. But this is a digression.

Mrs Grant alluded to the unsophisticated times in the history of the past, when the lads and lasses of Albany—brothers, sisters, cousins, and sweethearts—the boys with gun, axe, and fishing-tackle; the girls with their knitting-work, cakes and pies, tea and sugar—sallied out into the woods, of a fine summer's morning, to spend the long day in innocent amusements, to gather and eat wild fruit—more sweet from the hand of each one's favorite lassie—and to tell their tales of honest affection. As she rehearsed these scenes, the days of *auld lang syne* seemed to start from their slumber. "Ah! those were happy days;" said she, and her dim eyes lighted up like the flickering blaze of an expiring lamp, and she seemed to live over again the season of her youth. She made pointed inquiries after the widow of the much lamented Hamilton, with whom she was a school-mate. She seemed delighted when I informed her, that she was in comfortable circumstances, enjoyed a green old age, and that her sun was going down in peace and serenity, in the bosom of her worthy and prosperous family. At length we parted, mutually wishing for that preparation of the heart, which alone fits friends for entering that world where separation is impossible.

HISTORY OF THE UNITED STATES.

The first volume of a history of the United States, by George Bancroft, is just published. The work will extend to four or five volumes. The brief introduction to the volume we quote for the gratification and instruction of our readers.

INTRODUCTION.

The United States of America constitute an essential portion of a great political system, embracing all the civilized nations of the earth. At a period when the force of moral opinion is rapidly increasing, they have the precedence in the practice and the defence of the equal rights of man. The sovereignty of the people is here a conceded axiom, and the laws, established upon that basis, are cherished with faithful patriotism. While the nations of Europe aspire after change, our constitution engages the fond admiration of the people, by which it has been established. Prosperity follows the execution of even justice; invention is quickened by the freedom of competition; and labor rewarded with sure and unexampled returns. Domestic peace is maintained without the aid of a military establishment; public sentiment permits the existence of but few standing troops, and those only along the seaboard and on the frontiers. A gallant navy protects our commerce, which spreads its banners on every sea, and extends its enterprize to every clime. Our diplomatic relations connect us on terms of equality and honest friendship with the chief powers of the world; while we avoid entangling participation in their intrigues, their passions, and their wars. Our national resources are developed by an earnest culture of the arts of peace. Every man enjoys the fruits of his industry; every mind is free to publish its convictions. Our government, by its organization, is necessarily identified with the interests of the people, and relies exclusively on their attachment for its durability and support. Even the enemies of the state, if there are any among us, have liberty to express themselves undisturbed; and are safely tolerated, where reason is left free to combat their errors. Nor is the constitution a dead letter, unalterably fixed; it has the capacity for improvement, receiving into itself whatever changes time and the public will may require; and is safe from decay, so long as that will retains its energy. New states are forming in the wilderness; canals, intersecting our plains and crossing our highlands, open numerous channels to internal commerce; manufactures prosper along our watercourses; the use of steam on our rivers and railroads annihilates distance by the acceleration of speed. Our wealth and population, already giving us a place in the first rank of nations, are so rapidly cumulative, that the former is increased four-fold, and the latter is doubled, in every period of twenty-two or twenty-three years. There is no national debt; the community is opulent; the government economical; and the public treasury full. Religion, neither persecuted nor paid by the state, is sustained by the regard for public morals, and the convictions of an enlightened faith. Intelligence is diffused with unparalleled universality; a free press teems with the choicest productions of all nations and ages. There are more daily journals in the United States than in the world beside. A public document of general interest is, within a month, reproduced in at least a million of copies, and is brought within the reach of every individual in the country. An immense concourse of emigrants of the most various lineage is perpetually crowding to our shores; and the principles of liberty, uniting all interests by the operation of equal laws, blend the discordant elements into harmonious union. Other governments are convulsed by the innovations and reforms of neighboring states; our constitution, fixed in the affections of the people, from whose choice it has sprung, neutralizes the influence of foreign principles, and fearlessly opens an asylum to the virtuous, the unfortunate, and the oppressed of every nation.

And yet it is but little more than two centuries, since the oldest of our states received its first permanent colony. Before that time the whole territory was an unproductive waste. Throughout its wide extent the arts had not erected a monument. Its only inhabitants were a few scattered tribes of feeble barbarians, destitute of commerce, of political connexion, and of morals. The axe and the ploughshare were unknown. The soil, which had been gathering fertility from the repose of centuries, was lavishing its strength in magnificent but useless vegetation. In the view of civilization the immense domain was a solitude.

It is the object of the present work to explain, how the change in the condition of our land has been accomplished; and, as the fortunes of a nation are not controlled by blind destiny, to follow the steps, by which a favoring Providence, calling our institutions into being, has conducted the country to its present happiness and glory.

METALLIC CURRENCY.

Of two acts of Congress, passed at the close of the late session, relating to the metallic currency, the first simply renders the Dollars of the several South American States, and five franc French pieces, all of which abound in this country, a legal tender. As such it is a good law, and will be found useful. The next Law, in point of date, establishes the standard value of Gold coins at the rate of sixteen to one of silver. Hitherto it has been fixed at the rate of fifteen and a fraction to one. This will obviously have a tendency to turn the current of Gold coin, which has hitherto set from the country, back again, and the consequence must be to introduce large quantities of gold into the country. As such it appears to promise benefit to the country. Heretofore gold has been exported with profit to those concerned, so much so that our own national coins, eagles, half eagles, &c., have been exported in large quantities to foreign countries, and there melted up into bullion, and sold to profit, and this on the simple principle that the gold coins of the country have been established by law at a lower rate than the material was worth abroad. The recent law, by elevating the price of gold to its real value, will have the certain effect of suspending this traffic, and of turning the current back upon us.

This law has the effect of raising the price of all the gold now in this country some 5 or 6 per cent. The question has frequently been propounded to us, as to who are the principal holders of this precious coin in this country,—in other words, who will be the immediate gainers of this six per cent. on what is now on hand. We have reason to believe that there is at present very little here, because its value being less than its value in Europe, the country has been drained of it. Probably the U. S. Bank has the most of it, though other Banks have it in small portions. We learn from good authority, that the *specie*, so called, of which every Bank, must have a portion, and on which they operate, is for the most part composed of American half dollars. There is very little gold coin, for the reasons just stated, that gold is *dearer*, so to speak, than this silver coin. Neither are there large quantities of *pillared* dollars, or old Spanish dollars, because they too bear a higher price than the American half dollars. The great portion of the bank specie capital is therefore American half dollars, and there is very little gold on hand.

Palladium.

Reverence Conscience.—Lord Erskine was distinguished through life, for independence of principle, for his integrity, and for his scrupulous adherence to truth. He once explained the rule of his conduct, which ought to be generally known and adopted. It ought to be deeply engraven on every heart. He said:—"It was the first command and counsel of my youth, always to do what my conscience told me to be a duty, and to leave the consequences to God. I shall carry with me the memory, and I trust the practice of this paternal lesson to the grave. I have hitherto followed it, and have had no reason to complain that my obedience to it has ever been a temporal sacrifice.

Knowledge and Ignorance.—The man of knowledge lives eternally after his death, while his members are reduced to death beneath the tomb. But the ignorant man is dead, even while he walks upon the earth; he is numbered with living men, and yet existeth not.—*Arabian Author.*

Evil Age.—This imprudent age of ours, is grown so eminently uncivil, that it is now a-days, accounted one of the greatest shames to be ashamed of sin; but for my part, I rather be accounted the world's fool than God's enemy.—*Divine Breathings.*

Perseverance.—"I recollect," says Sir Jonah Barrington "in Queen's County, to have seen a Mr Clerk, who had been a working carpenter, and when making a bench for the session justices at the Court-house, was laughed at for taking peculiar pains in planing and smoothing the seat of it. He smilingly observed, that he did so *to make it easy for himself*, as he was resolved he would never die till he had a right to sit thereupon; he kept his word. He was an industrious man—honest, respectable and kind-hearted. He succeeded in all his efforts to accumulate an independence; he did accumulate it, and uprightly. His charter kept pace with the increase of his property, and he lived to sit as a magistrate on that very bench that he sawed and planed."

Health.—Is so necessary to all the duties as well as the pleasures of life, that the crime of squandering it, is equal to the folly; and he that for a short gratification, brings weakness and diseases upon himself, and for the pleasure of a few years passed in the tumult of diversion and clamors of merriment, condemns the maturer and more experienced part of his life to the chamber and the couch, may be justly reproached, not only as a spendthrift of his own happiness, but as a robber of the public; as a wretch that has voluntarily disqualified himself for the business of his station, and refused that part which Providence assigned him in the general task of human nature.

LIBERAL PREACHER FOR MAY

JUST published, at 134 Washington St. The Liberal Preacher for May 1834, containing a Sermon by Rev. Thomas Tracy of Newburyport, "striving to enter at the strait gate." July 5.

WARE'S SELECTIONS FROM PRIESTLEY.

THIS day published by JAMES MUNROE & CO. Booksellers to the University, Views of Christian truth, piety, and morality, selected from the writings of Dr Priestley, with an Introductory notice of his life and character by Rev. Henry Ware Jr Professor of pulpit eloquence and the Pastoral care in Harvard University.

Also, WARE'S SUNDAY LIBRARY, Vol 3, being the Holy Land and its inhabitants, by Rev. S.G. Bulfinch of Augusta, Ga.

Just Received, tracts of the English Unitarian Society, 10 vols. 8vo, containing Priestley's Memoirs of his son, Breiland's Sermons, Priestley's Letters to Horsley, Hobhouse's defence of Unitarianism, Cogan's theological disquisitions, Belsham's calm inquiry &c. &c.

Tracts of the English Unitarian Society, 15 vols. 12mo, Containing Farmer on miracles, do. on demoniacs, do. on temptation, Rees's Racovian Catechism, writings of Disny, Toulmin, Priestley, Price, Belsham,—Haynes' Scripture account, Lindsey's apology, Hartley on the truth of the Christian Religion, Fox on the corruption and revival of pure Christianity &c. &c.

Also a few copies of Watsons' tracts, Marsh's Michaelis, Jortin's tracts, Waddington's Church history, Graves on the Pentateuch, Burder's Oriental customs, Bloomfield's critical Digest, Lightfoot's whole works, Bacon's do. Taylor's do. Taylor on Romans, Beausobre and L' Enfant Nouvean Test. Bowyer's Critical Conjectures, Wetstein's New Test. Bloomfield's critical digest, Cudworth's intellectual system, Theological Repository, General Repository, Hartley on man, Neal's history of the Puritans, Burnet's history of the reformation, Rees's Sermons, Priestley's history of early opinions, do. Corruptions, do. Christian Church, Jebb's works.

Also, *at reduced prices*, complete sets of the Christian Disciple, old and new series, Christian Examiner, Unitarian Miscellany, Unitarian Advocate.

Also, *Three second hand Theological Libraries*

JAMES MUNROE & CO. Booksellers to the University Cambridge. may 24.

WARE'S SUNDAY LIBRARY. Vol. 3 comprising the *Holy Land and its Inhabitants* by S. G. BULFINCH; containing a description and history, (ancient and modern) of Palestine—its sacred, political, civil, and domestic antiquities—with remarks on its commerce, agriculture, arts, &c. With a map—forming a volume of great interest and peculiar fitness for Sabbath School Libraries. Edited by Rev. Henry Ware, Jr.

The subscribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large variety of Books suitable for this purpose, which will be sold at moderate prices. RUSSELL, ODIORNE & Co. May 3.

THE TWIN SISTERS—or Advantages of Religion. By the author of Trifles or Friendly Mites, Addresses of an affectionate Mother &c.

"O sacred solitude! divine retreat!
Choice of the prudent, wisdom of the great!
By thy pure stream, or in thy waving shade,
We court fair Wisdom, that celestial maid!"

Just published by S. G. SIMPKINS, Court street. May 31.

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, I o 138 Washington street, Boston have published and keep constatly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part.

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen.

Spurzheim's Work on Insanity, 1 vol 8vo

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosobhical Catechism of the Natural Laws of Man, 1 vol 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1vol 8vo, with plates.

Combe's Element's of Phrenology, 1 vol 12mo.

Observations on Mental Derangement; being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature, and treatment of insanity; By Andrew Combe, M. D. tf April 5.

CHRISTIAN TEACHERS' MANUAL.

C. BOWLES 141 Washington street, has for sale a few sets of the Christian Teachers' Manual which he will sell at the *reduced price of* $3 bound—being *one half* the original subscription price. Also for sale as above, a complete assortment of books for Juvenile and Sunday School Libraries, at lowest prices. June 28.

VIEWS of Christian truth, piety, and morality—selected from the writings of Dr. Priestley—with a memoir of his life by H. Ware Jr—for sale by May 31. S. G. SIMPKINS.

SACRED MELODIES.

JUST Published, and for sale by RUSSELL, ODIORNE & METCALF, *Original Hymns and Sacred Melodies*; composed for the Piano Forte, by B. L. Oliver.

The above Collection is intended to furnish some Serious and Religious Pieces for performance in family devotions on Saturday and Sunday evenings.

The Hymns and Music are both original, and the Author's aim has been so far as practicable, to adapt the expression of the latter to that of the former.

A want of such a Collection, for the use of Scholars on the Piano Forte, who have paid considerable attention to the cultivation of the voice, has frequently been expressed. May 24.

SUNDAY SCHOOL LIBRARIES.

THE subcribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large stock of books of a suitable character, which will be put low. Among others they have purchased the whole of the edition of Nichols' Theology, a work whose suitableness for this purpose is too well known to require comments; also the abstract of the Geneva Catechism; Ray's animal economy; Channing's catechism; the Young Florist; Recollections of Jotham Anderson; prayers for young children and young persons, compiled by a teacher, &c. &c. When the selection is left to us, care will be taken to send the most suitable works in the market, and for this purpose we shall avail ourselves in the selection of the friendly advice of the Rev. Mr Whitman, agent for the American Unitarian Association, whose office is kept over our store.

May 3. RUSSELL ODIORNE & Co.

THEOLOGICAL & JUVENILE LIBRARIES.

THE Subscriber has for sale a General Assortment of Theological and Juvenile Books; among them are the following which are offered *at Reduced Prices*.

Christ and Christianity, by W. J. Fox.
Christian morality, by do.
Channing's sermons.
Worcester's last thoughts.
do. on the atonement.
Norton's reasons.
Whitman's letters.
do. sermons.
Beard's family sermons and prayers.
Martineau's works.
do. Devotional exercises.
Brooks' and Sewall's family prayers.
Griesbach's Testaments.
Harmony of the gospels.
Locke on the Epistles.
Ware's life of the Saviour.
do. sermons.
do on the formation of Christian character.
Tucker's light of nature.
Scriptural Interpreter, 3 vols. by E. S. Gannett.
Christian's manual.
Bible stories for children.
Abstract of Bible History.

Also for sale as above,

Abbott's mother at home.
Child at home.
Family at home.
Young christian.
Allen's questions pt. 1 & 2.
Boston Sunday school Hymn book.
Forms of devotion for Sunday schools.
Letters on the gospel.
Ware's Sunday library.
Nichol's Natural Theology.
Life of St. Paul.
Worcester's, Channing's and Carpenter's Catachism &c. &c.

Sunday school libraries, supplied on very reasonable teams.

In press, (to be published in a few days.)

Views of *Christian Truth, Piety and Morality*, selected from the writings of Dr. Priestley, with an introductory notice of his life and character. By Rev. Henry Ware Jr.

L. C. BOWLES, Agent, 141 Washington street opposite the Old South. May 24.

MUNROE and FRANCIS have just republished the tenth and last London edition, Lowth's translation of Isaiah. This edition has an acknowledged superiority from an Appendix containing the essential variations in the versions of Bishop Stock and Michael Dodson Esq. an improvement sometime since recommended by our first writers, though not until now adopted; the versions referred to, although highly respectable, have become in course of time extremely rare and not often accessible, so that the present volume offers to the public, in effect, the three translations in one, at the same cost [or, with but slight enlargement of price.] The Appendix may be obtained separately from the publishers, by the owners of other editions of Lowth, so as to be bound up under the same covers. May 17.

BOOKS FOR SABBATH SCHOOLS.

J. DOWE, publisher and bookseller 130 Washington St. has constantly for sale a great variety of books for sunday schools.

The Juvenile Repository is published every Saturday three volumes of which are now bound making a useful series of books for children, this book has frequently been noticed in the public journals from which the following are selected. "A very instructive book for children." "Just what is wanted in our sabbath schools." "A book which can, with safety, be put into the hands of children." "A book which contains *instruction* as well as amusement."

Orders for the Repository are daily received and it is believed there is no little work which is calculated to be so useful in sabbath schools.

Also a variety of new publications designed for children.

Teachers and others interested in Sunday schools are invited to call and examine for themselves. May 17. 6w

MASSACHUSETTS Historical Society's Collections. The Subscribers having been appointed Publishers to the Massachusetts Historical Society, offer for sale their Transaction at the Society's moderate prices. The 4th volume of the third series has just been published, and contain several tracts relating to the attempts to convert to Christianity the Indians of New England. Description of American Medals, by Doct Mease of Philadelphia. In the other volumes, among other curious matters, will be found a fac-simile of Capt Smith's Map of New England, published in 1614. Josselyn's Two Voyages to New England, in 1638. Hubbard's History of New England complete. Dr Bentley's description of Salem—Ecclesiastical History of Massachusetts. History to the Penobscot Indians.—Account of Sir Wm. Phipps' expedition against Canada in 1690. Gov. Gage's account of Lexington Fight—Account of Fires in Massachusetts. Epitaphs in Dorchester Burying Ground. Donations to Boston during the Siege, 1775. Number of Houses in each street in Boston in 1789. Johnson's Wonder-working Providence. Boston Votes in 1635. Description of Boston in 1794. Account of the French Protestants settled at Oxford, Mass. 1636. Deposition of Oldin and others about the Purchase of Boston. Detection of Witch-craft, &c. &c., comprising a large variety of documents of the greatest interest to the antiquarian and the general reader.

RUSSELL, ODIORNE & CO.

THE MARRIAGE PRESENT.

THE Marriage Present. "*Her husband is known in the gates when he sitteth among the elders of the land.*" This day Published by J. DOWE, 130 Washington Street. 6t April 12.

REES' CYCLOPEDIA.

FOR sale, a complete set of this invaluable work, (of which it is now difficult to get perfect copies) in fine order, for sale at a moderate price by RUSSELL, ODIORNE & Co. May 3.

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All communications, as well as letters of business relating to the Christian Register, should be addressed to David Reed, Boston.